CHAPTER III

MERITIOUS PRACTICES

Purification and Austerity

A glaring feature of Hinduism has been its unshakable faith in purification and austerities (tapas). Bathing twice or thrice a day was a common practice. Alberuni records that a Brāhmaṇa had to take three baths a day, but adds that in practice, the evening prayers were recited without a previous bath. He observes, "Evidently the rule about the third bath is not as stringent as that relating to the first and second washings." The Nibandha writers lay down three baths for a Brāhmaṇa, whereas the Surti writers of early mediaeval India prescribe one to two baths. Vīnu says that one who bathes in a river and worships king Dhama on the fourteenth of both halves of every month, is purified from every sin. One who bathes at the prescribed time, early in the morning, constantly during the whole month of Kārttika, keeps his organs of sense under control, mutters the Gayatri, takes food fit for oblations only, and governs his passions, is purified from every sin. He further tells us that one who is desirous of obtaining the manifold advantages attending an eclipse of the sun or moon must constantly bathe in the mornings during the two months, Māγha and Phālguna. Purification and austerity were hands in gloves. Vīnu says, "All the bliss
of gods and men is declared by the sages to whom the Veda was revealed, to have austerity for its root, austerity for its middle, and austerity for its end." "... The sages who control themselves and subsist on fruit, roots, and air, survey the three worlds together with their moving and immovable (creatures) through their austerities alone. Medicines good health, learning, and the various divine stations are attained by austerities alone; for austerity is the means of gaining them. Whatever is hard to be traversed, whatever is hard to be attained, whatever is hard to be reached, whatever is hard to be performed, all (this) may be accomplished by austerities; for austerity (possesses a power) which it is difficult to surpass. Both those who have committed mortal sin (Mahāpātaka) and all other offenders are severally freed from their guilt by means of well-performed austerities. He further says that gods accept the offerings of that Brāhmaṇa alone who has purified himself by austerities, and grant to him all he desires. Austerity and sacred learning are the best means by which a Brāhmaṇa secures supreme bliss; by austerities he destroys guilt, by sacred learning he obtains the cessation of births and deaths. From the Arab traveller Sulaiman we learn that in the Deocan of the ninth century A.D. many ascetics used to mortify the flesh in a variety of ways, evidently to practise austerity. In the Yaśastilaka the ascetic boy, Abhayaruci, who was brought to the temple
of Candamari for sacrifice along with his sister Abhayamati, tells the latter at the sight of the horrid goddess, the king Maradatta, and the crowd that had assembled in the temple, "Austerities, based on pure knowledge, are the sole protection for those who have self-control, whether in human habitations or in the woods. Hence, O mother, never feel helpless even when Death is near...." The Rājatarangini says that beyond conception is the power which austerities gain for those mighty Brāhmaṇas, who are capable of reversing the fortune of such great rulers as Dāmodara II.

Fasts

Another feature of Hinduism of the early medieval period was the popularity of fasts (vrata). Attempt has been made in the Purāṇas to give a fillip to the efficacy of the vrata and the authors of the Purāṇas state that they should be observed by all without discrimination. The observance of the vrata is said to be capable of conferring both bhūkti (objects of enjoyment) and mukti (final release) and of destroying all sins. Devala says that there is no doubt that men of all varnas are released from sins by observing vrata, restrictive rules of behaviour and by mortification of the body. Fasts offered opportunities for individuals of both the sexes of personally going through a course of religious life characterised by self denial and austerities. Fasting, of course, was voluntary. It was abstaining from food for a
certain length of time, which might be different in duration and in the manner in which it was carried out. The main component parts of a vrata were: selection of a proper tithi, determination of taking the vow, lying on the ground, bath, appointment of a Brāhmaṇa as priest, worship, muttering (japa), offering oblations to the fire (homa), fasting, abstinence (particularly from food), making gifts, feeding Brāhmaṇas, keeping awake during the night, and listening to scriptures.

The Agni Purāṇa states that one who undertakes a vrata must always take a bath every day, should subsist on a limited quantity of food, worship and honour his guru (teacher), gods and Brāhmaṇas, and eschew kṣāra, ksūdra, lavana, honey and meat. Deva lays down that without partaking of food the previous night, after bathing and concentrating one's mind, one should, after invoking the sun and other deities to be present, commence a vrata in the morning. Alberuni records, "The ordinary middle process, by which all the conditions of fasting are realised, is this: A man determines the day on which he will fast, and keeps in mind the name of that being whose benevolence he wishes to gain thereby and for whose sake he will fast, be it a god, or an angel, or some other being. Then he proceeds, prepares (and takes) his food on the day before the fast-day at noon, cleans his teeth by rubbing, and fixes his thoughts on the fasting of the following day. From that moment he abstains from food. On the morning of
the fast-day he again rubs his teeth, washes himself, and
performs the duties of the day. He takes water in his hand,
and sprinkles it into all four directions, he pronounces
with his tongue the name of the deity for whom he fasts, and
remains in this condition till the day after the fast-day.
After the sun has risen, he is at liberty to break the fast
at that moment if he likes, or, if he prefers, he may postpone
it till noon. This he called as upavāsa (fasting). He further
enlists some of the fasts. A man took his food on some day
at noon, and on the following day in the evening. On the
third day he ate nothing except what by chance was given
him without his asking for it. On the fourth day he fasted.
This was krochra. Another kind, called parāka, was that a
man took his food at noon on three consecutive days. Then
he transferred his eating-hour to the evening during three
further consecutive days. Then he fasted uninterruptedly
during three consecutive days without breaking fast. Another
kind, called Gāndrāyaṇa, was that a man fasted on the day of
full-moon; on the following day he took only a mouthful, on
the third day he took double this amount, on the fourth day
the threefold of it, etc., going on thus till the day
of new moon. On that day he fasted; on the following days
he again diminished his food by one mouthful a day, till he
again fasted on the day of full moon. Another kind, called
nāsavāsa (māsopavāsa), was that a man uninterruptedly fasted
all the days of a month without ever breaking fast.

He reflects on the reward which was to accrue to a man in his next life after death if he fasted all the days of a month. He tells us that if a man fasted all the days of Cāitra, he was to obtain wealth and joy over the nobility of his children. If he fasted all through Vaiśāka, he was to be a lord over his tribe and great in his army. For fasting all the days of Jyaistha, he was to be a favourite of women. The fasting in Āśāda brought wealth to him. He obtained wisdom if he fasted in Śrāvana. Health, valour, riches and cattle were obtained by him who fasted all the days of Āśāḍrapada. If a man fasted on all the days of Āśvayuja (Āśvina), he was to be victorious over his enemies. If he fasted in Kārttika, he was to be grand in the eyes of people and his wishes were to be fulfilled. He was to be born in the most beautiful and fertile country, if he fasted in Mārgasirṣa. If he fasted on all the days of Pauṣa, Māgha and Phālighuna, he was to obtain high reputation, immeasurable wealth and was to be beloved respectively. He further adds that one who fasted all the months of the year, only twelve times breaking the fast, was to reside in paradise ten thousand years, and thence was to return to life as the member of a noble, high, and respected family.

The Fast Days

According to Viṣṇu, if in a year on a day of
full-moon the moon and the planet Jupiter are seen together in the sky, it is called a great full-moon. Gifts, fasts, and the like are declared to be imperishable on that day. The same is the case if a conjunction with the asterism Sravana falls on the twelfth day of the bright half of any month. The third day of the bright half of the month Vaisākhā was a fast-day called Akṣaya-trtiya. The Vismudharmasūtra says that one should fast on this tithi, worship Vāsudeva with whole grains of rice, offer them into fire, and donate them; thereby one becomes purified from all sins; whatever a man donates on that day becomes inexhaustible. The Matsya Purāṇa states that whatever is donated or sacrificed or muttered on this tithi becomes inexhaustible in reward. The fast observed on this day yields inexhaustible results and if this trtiya has Krtyaka asterism, it is specially commended. According to the Bhavishyottara Purāṇa, the Akṣaya-trtiya is one of the yugādi tithis, because the Kṛta-yuga began on it. Whatever is done on this tithi, such as bath, gifts, mutterings of sacred texts, offerings into fire, Veda study, satiating deceased ancestors(with water)- all this becomes inexhaustible.

Ekādaśī, the eleventh day of both the halves of a month, was a fast-day and continues to be a day of fast even to-day. According to Deva, "one should not eat(cooked) food on ekādaśī in both pakṣas(fortnights); this is the rule of conduct for forest hermits and ascetics, but
a householder should always observe only the ekādaśi of the bright half. The Garuḍa Purāṇa extols the importance of the day: "(If one places) on one side (in one pan) the gift of the whole world and on the other side (in another pan) the day of Hari, this ekādaśi is more holy and superior. The ekādaśī in Āśādaṇa śukla (bright half) was called maha-ekādaśī and also śayana, evidently connected with the śayana, i.e., sleeping of Viṣṇu.

Alberuni also tells us that the eighth and eleventh days of the white half of every month were fast days, except in the case of the leap month, for it was disregarded, being considered unlucky. The eleventh day was specially holy to Vāsudeva, because on having taken possession of Māhūra (Mathura), the inhabitants of which formerly used to worship Indra one day in each month, he induced them to transfer this worship to the eleventh and that it was to be performed in his name. As the people acted according to the advice of Vāsudeva, Indra got enraged and poured rains over them like deluges in order to destroy them and their cattle. Vāsudeva protected them by raising a mountain. The water collected round them but could not submerge them and the image of Indra fled away. The people commemorated this event by a monumental on a mountain in the neighbourhood of Māhūra. They fasted on this day in the state of the most punctilious cleanliness, and kept awake for the whole night.
considering this as an obligatory performance.

Alberuni further draws upon the Viṣṇu-Dharmā to enlist other days of fast. The Viṣṇu-Dharmā says, "When the moon is in Rohini, the fourth of her stations, on the eighth day of the black half, it is a fast-day called Jayanti. Giving alms on this day is an expiation for all sins. Evidently this condition of the fast-day did not in general apply to all months, but in particular only to Bhādra-pada, since Vasudeva was born in this month and on this day, whilst the moon stood in the station Rohini. When the moon stood in Punarvasu, the seventh of her stations, on the eleventh day of the white half of the month, this was a fast-day, called Atj (? Attātaj). If a man did works of piety on this day, he was to obtain his wishes. The sixth day of Caitrā was a fast-day holy to the sun. In the month of Āṣāḍha, when the moon stood in Amurāḍhā, the seventeenth of her signs, there was a fast-day holy to Vasudeva, called Devasini(?), i.e., Deva was sleeping, because it was the beginning of the four months during which Vasudeva slept. The followers of Vasudeva abstained on this day from meat, fish, sweetmeats, and cohabitation with the women, and took food only once a day. They made the earth their bed without any covering, and did not use a bedstead raised above the earth. The day of full-moon in the month Śrāvana was a fast-day holy to Sommātha. When in the month Āsvayuja the moon stood in Alāsratān (the
lunar station) and the sun was in Virgo, it was a fast-day. The eighth of the same month was a fast-day holy to Bhagavati. Fasting was broken after the rise of the moon. The fifth day of Bhadrapada was a fast-day holy to the sun, called sat. The people anointed the solar rays, and in particular these rays which entered through the windows, with various kinds of balsamic ointments, and placed upon them odoriferous plants and flowers. When in the month Karttika the moon stood in Revati, the last of her stations, it was a fast-day in commemoration of the waking up of Vāsudeva. It was called deotthini, i.e., the rising of the Deva. On that day the people anointed themselves with the dung of cows, and broke fasting by feeding upon a mixture of cow's milk, wine, and dung. This day was the first of the five days which were called Bhīṃsa-pancarātri. The people fasted during these days in honour of Vāsudeva. On the second of the days, the Brāhmaṇas broke fasting, and others followed them. On the sixth day of Pauṣa was a fasting in honour of the sun. On the third day of Māgha, there was a fasting for women, not for men. It was called Gaur-ṛṣ-Gaurī-ṛṣṭiṣyā, and lasted the whole day and night. On the following morning women made presents to the nearest relatives of their husbands.

The Matsya Purāṇa refers to vratas like Bhimadvāśāśi, Saptami, Ādityāśayana, Kramāṣṭami, Rohinīcandraśayana and Anangadāna. The Bhimadvāśai-vrata, also called
Kālyānini-vrata, required the performance of homa (sacrifice) for which a mandapa (pandal), furnished with a torana (portal) and a kund (sacrificial pond), was erected. After the rituals of Ekāgni (one fire), homa was performed with caru sacred to Viṣṇu and then with ghee with the citation of the Vedic mantras of which the main deity was Viṣṇu. This homa required the services of twelve Brāhmaṇas, four of whom were to be Rg-vedins, four Yajurvedins, and four Sāma-vedins. The Rg-vedin Brāhmaṇas conducted the homa, the Yajurvedins recited the mantra sacred to Rudra, and the Sāma-vedins chanted Vedic hymns on Viṣṇu. After the homa was over, the yajamāna (worshipper) made suitable gifts to all the Brāhmaṇas. In the Septamī-vrata the preparation of caru for Śūrya and Rudra, offer of ghee to Rudra in fire with the citation of seven solar Roas and the Rudra-sūkta, performance of homa in which Arka (Calatropis gigantia) and palās (Butea frondosa) were used as fuel, performance of homa one hundred and eight times with barley and black sesamum, and the offer of ghee one hundred and eight times with the citation of the Vyāhrti, were necessary. In the Ādityaśayana-vrata, sāli rice, with ghee and a piece of gold, was placed on a plate made of udumbara wood and given to a Brāhmaṇa. On the occasion of the Krṣṇāstami-vrata the person who took the vow had to take the urine and milk of a cow, ghee, sesamum, barley, water raised with Kusa grass, the water with which the horns of a
oov were washed, leaves of śirīṣa, Arka and Bilva, curd, and
the five products of the cows (pañca-gavya) before worshipping.
In the Rohini-caṇḍra-āśaya-vrata, a man had to bathe with
pañca-gavya and mustard before taking up the vow. In the
Anāgadāna-vrata, which was meant for prostitutes, the
Brahmana, who was well-versed in the Vedas, cited the Vedic
mantras at the time of accepting the cow offered by the
prostitute.

Religious practices on Festival Days
According to Alberuni, on the eleventh of Caitra
there was a festival called Hindoli-Caitra, when people
assembled in a devagṛha, or temple of Vāsudeva, and swung
his image to and fro, as was done when he was an infant in
the cradle. People did the same in their houses during the
whole day and went gay. On the twenty-second of Caitra was
a festival, called Caitra-Geṣati, a day of merriment holy
to Bhagavati, when people washed themselves and gave alms.
On the first of Jyaiṣṭha, or new moon's day, a festival was
celebrated and people threw the first-fruits of all seeds
into the water in order to gain thereby a favourable prognostic.
All the days of the month of Āśāḍha were devoted to alms
giving. It was called āhāri. On the full-moon's day of
Srāvana, people gave banquets to the Brahmānas. On the eighth
of Āśāyuja, when the moon stood in the nineteenth station,
Mula, began the sucking of the sugar-cane. It was a festival
holy to Mahānavami when people offered the first-fruits of sugar and all other things to her image, called Bhagavati. They gave much alms before it and killed kids. He, who had nothing to offer, stood upright by the side of the idol, without ever sitting down, and sometimes pounced upon one when he met and killed him, evidently to offer him to the goddess. It bears resemblance to the practices of the Kāpūlikas and Kālāmukhas, as referred to elsewhere. It could not have been the general practice. On the sixteenth of Āśvayuja, there was a festival when people gave alms to the Brāhmaṇas. The first of Kārttika, or new moon's day, when the sun marched in Libra, a festival, called Dībāj, was celebrated. People bathed, dressed festively, and made presents to each other of betel-leaves and areca-nuts. They went to the temples to give alms and played merrily with each other till noon. In the night they lighted a great number of lamps in every place so that the air was perfectly clear. The cause of this festival was that Lakṣmi, the consort of Vāsudeva, once a year on this day liberated Bali, the son of Virecana, who was a prisoner in the seventh earth, and allowed him to go out into the world. Therefore, the festival was called Balirājya, i.e., the principality of Bali. The Hindus maintained that this time was a time of luck in the Kṛtayuga, and they were happy because the feast-day in question resembled that time in the Kṛtayuga. The
third day of Mārgaśīrṣa, called Guvāna-bāтриj (- trīya ?), was sacred to Gaurī. Women met in the houses of the rich among them. They put several statues of the goddess on a throne and perfumed it, and played with each other the whole day. On the following morning they gave alms. The third day of Mārga, called Māhṛih (Mārga-trīya ?), was a feast-day for women sacred to Gaurī. Women met in the houses of the most prominent among them before the image of Gaurī, placed before the image various sorts of costly dresses, pleasant perfumes and nice dishes. In each meeting-place they put one hundred and eight jugs full of water, and, after the water had become cool, they washed with it four times at the four quarters of that night. On the following day they gave alms and banquets and received guests. In the month Phālguṇa, a festival, called Śivarātrī, was observed. People worshipped Mahādeva during the whole night, kept awake, and offered perfumes and flowers to Mahādeva.

The Hindus of Multān observed a festival called Śambapura-yātra. They celebrated it in honour of the sun and worshipped him. In Kāśmīrā there was a festival known as Tiladvādasī. It was celebrated on the twelfth day of the dark half of Mārga, when sesamum grains(tila) were offered in sacrifice. Another festival was Indradvādasī. The name is still known in Kāśmīrā as the designation of the twelfth day of the bright half of Bhādrapada which is a day
Faith in dāna as the most effective means of securing religious merit was a pronounced feature of Hinduism of the period under review. The Purāṇas extol the practice of giving gifts. It is preached that making gifts is the only piety in the Kali age. The Matsya Purāṇa says that one who witnesses gifts with reverence, thinks of it at other times, repeats it to others, hears of it, or reads about it, becomes as beautiful as Indra and attains the religious region adorned by the god Purandara; and one who advises others to make gifts for their own good, invariably becomes the leader of the hosts of the lord of the gods. According to the Varāha Purāṇa, the man who makes gifts, the man who sees them, the man who hears about them, and the Viśva-brāhmaṇa who accepts them— all become free from sins. The murderer of a Brāhmaṇa or the father, and the man who has killed a cow, drunk wine, or violated the bed of a superior person, get rid of all sins and obtain the abode of Viśnu by making gifts. The whole mass of grants recorded in the copperplates of our period bears out the all-pervasive influence of the practice of dāna. It is not unreasonable to presume that the average man of the period believed in the efficacy of charity for
securing religious merit. We learn from the Kāla-Budruk plates that neither learning nor wealth produces so much merit as charity. What was given with a charitable attitude to a fit recipient was described as a gift. Devala says that if a man were to give even the whole earth, acquired by proper means, without the charitable attitude or to an unworthy person, he would secure no prosperity (i.e., religious merit) thereby. On the other hand, by making a gift of even a handful of vegetables with a heart full of charity and to a worthy person, he may secure all prosperity. It was not the extent of the gift that caused greater or lesser merit (puṇya). Merit of gifts depended upon the mental attitude, the capacity of the giver and the way in which the donor acquired his wealth.

Division of Dāna

The period is familiar with several kinds of dānas. Whatever was given every day, such as food after Vaiśvadeva, etc., was called nityā-dāna (ājasrika, profuse). What was given at certain specified times, such as on eclipses, or on account of doing certain acts, such as penitential rites, was called naimittika. What was given through the desire of securing progeny, victory, prosperity, heaven or a wife was called kānya, as it sprang from a desire. Dedication of a garden, of a well or of any other reservoir of water was an everlasting gift called dhruvādāna (permanent gift) by Devala.
The Kūma Purāṇa refers to a dāna, in addition to the nitya, naimittika and kānya, called vimala (pure), defined by it as "what is given to those who know Brahma for securing the grace of God with a mind full of devotion."

Parvadāna (Acaladāna)

The Matsya Purāṇa speaks of ten kinds of dānas called parvatadānas or merudānas, viz., of dhānya (corn), layana (salt), gula (jaggery), hema (gold), tila (sesamum), kārpāsa (cotton), ghūta (ghee), ratna (precious stones), rajata (silver), sārkarā (sugar). These dānas were called parvata, ṣaila, or acala, because the substances were heaped up like hills.

Dhenudānas

In imitation of the gift of a cow, gifts of certain articles, described as dhenus (cows), were made. The Matsya Purāṇa speaks of ten dhenus, viz., of gula, ghūta, tila, jala (water), kṣira (milk), madhu (honey), sārkarā, dadhī (curds), rasa (other liquids) and of godhenu (cow itself). These several dhenus were donated on the occasion of the solstices, equinoxes, vyatipāta, eclipses, full-moon days of Kārttikeya and Māgha, yugādi days or when the seventh tithi of a month fell on a Sunday and the donor had to subsist for three days on the substance which was to be donated. In the different kinds of dhenudāna and acaladāna, the cows and hilleocks made were often identified with some prominent god or goddess.
and were believed to have the power of conferring the desired objects.

Mahādana (Great Gifts)

The sixteen Mahādanās, viz., Tulāpuruṣa, Hiranyagarbha, Brahmānda, Kalpapāda, Gosahasra, Kāmadhenu (or Hiranya-Kāmadhenu), Hiranyāvāva, Hiranyāvārattha, Hemahastiratha, Pañcalāṅgalaka, Dharā, Viśvasakra, Kalpalatā (or Mahākalpalatā), Saptasāgara, Ratnadhenu and Mahābhūtaghāta, were known in the early medieval period. The well-known dānas in the list were Tulāpuruṣa and Hiranyagarbha. The first involved the weighing of the donor on scales against gold which was thereafter distributed among the Brāhmaṇas, while the second involved the performance of sacrifices on the donor seated in a golden vessel which was thereafter broken and distributed among the Brāhmaṇas. The Candella ruler Dhanga is known to have given the Tulāpuruṣa-dāna. The Khairha plates inform us that the Kalacuri ruler Yaśabharna gratified the suppliants by his great gifts such as Tulāpuruṣa. The Gahādvāla inscriptions specify three kinds of Mahādanās: Tulāpuruṣa, Gosahasra and Pañcalāṅgalaka (or Pañcalāṅgalaka). Most of the inscriptions of the Gahādvāla ruler Candradeva state that the earth was discoloured hundreds of times by scales, when Candradeva gave away gold of his own weight to the Brāhmaṇas.

The Gandrāvatī grant of V.S. 1156, records an occasion when some villages were granted by Candradeva after the performance
of the Tulāpurūṣa and Gesahastra Mahādānas in front of an
image of Ādi-Kaśa. The Kamauli grant refers to another
occasion when the Sahadāvāla ruler Jayacandra performed a
Tulāpurūṣa-mahādāna in front of Lord Eṣṭivāsa (śiva). In
V.S. 1161 Govindasandra and his mother Rāhanadevi granted
a village as a paṭṭa alāngala-mahādāna to a Brāhmaṇa. The
Sanjan plates speak of the Hiranyagarbha-mahādāna performed
by the Rāstrakūta ruler Dantidurga at Ujjayini. The king
Lakṣmīnāyana of Bengal granted a village as daksīṇā when
he performed the Mahādāna called Hemāśvaratha (Hiranyāśvaratha).

Occasions for Making Gifts

Most of the occasions when gifts were bestowed upon
the recipients were those which were regarded as particularly
sacred by the Sartis and the Purāṇas. The days of the monthly
Sankrāntis, in particular the Uttarāyana and Dakṣināyana
Sankrānti, were treated auspicious for making gifts. The
Khairaha plates of Kalacuri Yaśabhuma record a grant made
on the occasion of the Sankrānti, on Sunday, the fourteenth
tithi of the bright fortnight of Phalgunī in the (K.) year
829. The Raipur plate of Kalacuri Yṛthīvīdeva I refers to a
grant made on the occasion of the Uttarāyana-sankrānti. The
Kahla plates state that Sodhadeva after having bathed in the
river Gandaki on the occasion of the Uttarāyana-sankrānti
on Sunday, the seventh tithi of the bright fortnight of
Pauṣa in the (Vikrama) year 1134, granted twenty nālūs of
land in the fields of certain villages to fourteen Brähmanas.
The Jhusi grant records a gift made by Pratihara Trilocaṇāpāla on the occasion of the Daksināyana-saṅkrānti. The belief in the sanctity of the days of the equinox is seen reflected in the Antroli-śhāreli record which mentions a gift made on the day of the autumnal equinox. The sanctity of the Kapilāśaṣṭhī is attested to by the Mangoli inscription which records numerous donations made on that tithi. Another occasion for making gifts was Akṣayatṛtiya, the third day of the bright half of Vaiśekha. Gandāvati grant of V.S. 1156, registers a gift on the day of the Akṣayatṛtiya. From the Lar plates we learn that Gaṇḍāvati Govindacandra on the day of Akṣayatṛtiya, while at Madgagiri (Menghyr), granted the village of Petaśāvada to Thakkura Śrīḥara. The Udaipur stone inscription of the reign of Gaṇḍukya Ajayaśāla states that the illustrious Lūnapāśaka, an officer appointed by the king (Ajayaśāla) to govern Udaipur, which was in the Bhaillavāmī-mahādyādaśaka-mandala, on the occasion of a yugādi, which coincided with the Akṣayatṛtiya, gave the village of Umarāthā to the god Vaiṣṇava at Udaipur. That yugādi was an occasion for making gifts is borne out by the Kumbhi plates of Kalacuri Viṣṇuaśāla of the (E.) year 932. The plates record a grant made by Gosaladevi, the mother of Viṣṇuaśāla, on the occasion of a yugādi. Rathasaptami was another sacred day held meritorious for making gifts. From
the Prince of Wales Museum plates, of the (K.) year 427, we learn that Dadda III, the Gurjara-Pratihara ruler of Bhrgukaccha, granted a village together with an elephant-chariot on the Rathasaptami in the bright fortnight of Magha. The Rathasaptami was sacred to the sun, for his form was believed to have been revealed to the gods on that day. It was regarded as holy as the day of a solar eclipse, and the gift of an elephant was specially commended in the Puranas as ensuring a wide dominion of the donor. The Bhavisya Purana mentions Vijayasaptami as a day of charity. The Purana describes the Vijayasaptami as a name given to the seventh day of the bright half of a fortnight, if it falls on a Sunday and is presided over by a lunar mansion consisting of five stars. The Goharwa plates of Kalacuri Kama record a gift made on the full-moon day of Karttika, called Mahakarttikaparvan in the Brahma Purana and regarded as a holy day. The Atri-smruti describes the full-moon day of Vaisakha (Mahavaisakhi) as particularly sacred and suitable for making donations.

Apart from these tithis, the day on which the lunar or solar eclipse occurred was held sacred for making gifts. The Naysari plates, of the (K.) year 456, record a gift of land made by the Gurjara-Pratihara ruler Jayabhata III of Bhrgukaccha on the occasion of a lunar eclipse on the fifteenth tithi of the bright half of Magha. The Karitalai stone inscription states that Kalacuri Sankaragana made
a donation on the occasion of a lunar eclipse. Candella Dhanga in the (Vikrama) year 1055, when there was an eclipse of the moon, granted from Kāśikā (Vārānasī) the village of Yu(Gu 7)lī attached to Uṣārayāna to the Bhatta Yasodhara. The Gahadavāla ruler Candradeva bathed near Śauri-nārāyaṇa, on the occasion of a lunar eclipse, and granted Vadāgarā-grāma in Vāvana pattalā to Varunēvara-āsaman of Vasītha gotra. The Śrīvakṣu grant records that Mahārajādhirāja, Traikotamalla Karanadeva from Anahilapātaka, after worshipping the lord of Bhavāni (Śiva) on the occasion of a lunar eclipse, granted four ploughs of land. The Sheorinarayan plates describe the lunar eclipse as a holy occasion when Kalacuri Ratnadeva II, for the increase of the religious merit and fame of his mother, father, and of himself, granted the village Tineri to Nārāyanaśarman of the Parāsara gotra. We learn from the Ameda plates that Kalacuri Prithvideva II granted a village to Brahmāṇa Silana after washing his feet with devotion on the occasion of a lunar eclipse in the month of Caitra. The Jabalpur plates record the grant of the village Agarā, near Akharauda, which the Kalacuri ruler Jayasimha made at Tripuri after bathing in the Revā on the occasion of the lunar eclipse.

The Baroda grant tells us that Čauḍukya Mūnārāja granted a plough of land to Vacaḥakācārya in Pāladija-grāma in the Gambhūtā-vasaya on the occasion of a solar eclipse in V.S. 1030. The Kadi grant records another
grant of Mūlarāja which was made at the time of the solar eclipse. We are told in the grant that Mahārāja Mūlarāja, while residing at Anhilapāţaka, on the occasion of a solar eclipse in (Vikrama) Śravat 1043, granted Ardhāstama of Moḍhara in the village of Kamboikā to the illustrious Mūlanāthadeva (temple of), established at Mandali, in the Varddhī-विśय). The Kalyan plates record that in the village of Muktāpali in the Audrahādi-विśय, the Šananta, the illustrious Rāṣṭaka Amāma, being convinced of the excellence of the Jīna-dharma from the teachings of the Śvetāmarāja Śrīya Amādeva, gave some land at Mahāśabuddhaikā, at the holy tirtha of Kālakāśāvaratara. The grant was made by Amāma on the occasion of a solar eclipse and the āmāvīṣya day of the month of Caitrā. The Nagpur prāśasti, of V.S. 1161, states that on the occasion of a solar eclipse, Lakṣmādeva gave with due rites two villages in the Vyāpura-mandala. From the Kamaudi grant, of V.S. 1176, we learn that Gaḥḍavāla Govindacandra, while at Khayarā, announced a grant by Pattamahādevi, mahārājī (chief queen) Śrīnayanakalidevi, who bathed in the Gaṅgā at Vārūṇa on the occasion of the solar eclipse, and, with the permission of the king, granted the village of Dharavāli in Kotātakotśvārahotā to Jāgasaman. Further, the Bilaigah rhates state that Kalaṣuri Prthvideva II granted to Delhūka the village Pandaratalā in the Evadi-mandala on the occasion of a solar eclipse.
The most proper time and place of making gifts were those in which a subject of gift was difficult to be secured. A comparatively insignificant subject of gift became valuable owing to the good association of circumstances, time, place, donor and donee, while a valuable one became otherwise owing to the bad association of the same.

Places held sacred for making gifts

From the Caturvargacintāmani we learn that Vārānasi, Kurukṣetra, Prayāga, Puṣkara (Ajmer), the banks of the Gange and the shore of the ocean (i.e. Indian ocean), Naimiṣa forest, Anurādhakāntaka, Śripārvata, Mahakāla (at Ujjain), Gokarna, and Veda-pārvata were declared to be holy places resorted to by gods and siddhas. All mountains, all rivers, the cow-pens, the habitations of sages and siddhas were sacred places. Donations made at these places conferred infinite reward upon the donors. Gifts made in the house yielded ten times as much as merit as when made elsewhere; a hundred times when made in a cow-pen, a thousand times when made in sacred places, and an infinite number of times when made near an image (or linga) of Śiva.

Procedure of making gifts

Usually a donor made a grant with a libation of water, with Kuśa, sesamum and water in the hollow of his palm, after bathing in a river, sipping water, and worshipping the favourite deity. The feet of the donee were washed with respect before
conferring the gift upon him. According to the Dānasāgara of Vallālasena, the procedure for making the merudānas was that a square platform, inclined towards the north-east or east, was to be prepared, smeared with cowdung and strewn with Kusa grass. In the midst of it a heap was to be made to represent a mountain with smaller heaps to represent hills at the foot of the mountain. In the case of the mountain of dhānya, it was to be made with 1000 or 500 or 300 drona measures of corn. Three trees of gold were to be planted on the middle of it and in the four directions lotus-like plants of pearls, gomeda and pusparāga, emeralds and sapphires, and lapis lazuli were to be fixed respectively. Gold images of four gods such as Brahmā, Viṣṇu, Śiva and the sun and silver images of eight lords of quarters such as Mahendra were to be placed in appropriate places. A guru (presiding priest) and four priests were to be chosen for hema and five śatūtis (oblations) were to be offered to each of the gods. In the case of the mountain of salt, from over 1 to 16 drenas thereof were to be employed; of jaggery from ½ to 10 bharas; of gold from over 1 to 1000 palas; of sesame from 3 to 10 drenas; of cotton from 1 to 20 bharas; of ghee from 2 to 20 kumbhas; of precious stones from 300 pearls to 1000, with attendant hills of precious stones, which were to be ⅛ of the pearls employed; of silver from over 20 palas to 10000; and of sugar from half a bharā to eight bharas.
Procedure of Receiving Gifts

According to the Vimanudharmottara Purāṇa, the donee had to utter the Gāyatri in the beginning of every gift, pronounce the name of the article thereafter which was to be gifted along with the name of its presiding deity. If it was a gift from a good Brāhmaṇa, the donee had to loudly utter the formula of acceptance, if it was gifted by a Kṣatriya, he had to pronounce the formula comparatively in a lesser tone, and if from a Vaiśya or a Śūdra, he had to do it inaudibly and mentally respectively. After having received a gift, the donee had to pronounce 'svasti' with the following consideration: if the donor was a Brāhmaṇa, he uttered 'svasti' preceded by the syllable 'om'; if he was a Kṣatriya, the donee pronounced only 'svasti'; and in case of a Vaiśya or Śūdra donor, the donee inaudibly uttered 'svasti' only. The gift of a land was to be received after circumambulating it. A maiden was to be taken by her hand. The mode of accepting male or female servants was by placing their hands on one's bosom. The gift of an elephant was to be received by riding on its back and that of a horse by holding its ears. The latter procedure applied to all single-hoofed animals. A cow was to be accepted by its tail and an antelope hide by its end. The acceptance of a camel was effected by riding on it, while that of seeds, jewels, and clothes was accomplished by taking a handful, the entire quantity and touching the
skirt respectively. The clothes might be worn also. Shoes and slippers were to be accepted by putting them on. Conveyances, other than a chariot, were to be accepted by riding on them; chariot was to be taken by touching the reins of the animals yoked in it. The gift of an umbrella was to be taken by touching its rod. All trees were to be accepted by placing one's hands at their roots, while weapons, ornaments, armour and banner, and house were to be accepted by taking hold of, dressing oneself with, touching and entering respectively. All natural reservoirs of water were accepted by getting down into them. The Brāhmaṇa donee, ignorant of the proper procedure of acceptance, was guilty of the theft of the article in question and was doomed to go to hell. But if he was conversant with the proper procedure, he increased his prosperity as well as that of his donor. He, who accepted an article without knowing the proper procedure, got drowned along with the donor in a dark abyss and never got up from it.

Objects of Gift and Their Efficacy:

Land or Village

The gift of a piece of land was regarded as the most meritorious. According to Manu, a giver of land obtained land in return. Viṣṇu says that by giving land one obtains that place of abode after death which he desires for himself. By giving land to the extent of a bull's hide, he is purified from every sin. Lands were well-demarcated and the epigraphs of the period inform us that they were granted with all rights.
The officials were requested not to disturb the peaceful enjoyment of such lands. Some of the inscriptions tell us that villages were granted together with land and water, mango and madhūka trees, pits and barren land, the right of egress and ingress, mines of salt, pasture lands, arid and marshy lands, gardens of plants, rivers and hills, royal share of produce, taxes—udaranga and uparikara, fines imposed for ten offences, right to forced labour, and treasure-trove, and were not to be entered by cātās and bhūtās (irregular and regular soldiers).

Cow

Manu says that a giver of a cow attains the world of the sun. According to Yājñavalkya, a milk-cow with gilt-horns, silvered hoofs, covered with cloth and with a vessel of bell-metal, should be given with daksīna. The giver of her attains heaven for years measured by hairs on her body. If the cow be a kapilā (brown), she saves also his family up to the seventh degree. If she be two-faced (ubbhayatomukhi), the giver of her attains heaven for many yugas (ages) as there are hairs on her body and on her calf. While the two legs and the face of her young one appear from within her womb and while she is not delivered of the foetus, a cow is to be considered as the earth. Atri says that the merit of the gift of such a cow is equal to the gift of the whole earth. The Skanda Purāṇa states that all considerations
about the appropriateness of time are to be brushed aside when it is the question of making such a gift. According to Yājñavalkya, having somehow given a cow, whether it be a dhenu (milk-cow) or an adhenu (not yielding milk), which is without disease and without emaciation, the giver is glorified in heaven. If on the full-moon day of the month Śrāvana, the moon is seen in conjunction with the lunar asterism Śrāvana and one gives a milk-cow covered with two garments, together with food to a Brāhmana, one attains heaven. If on the full-moon day of the month Prāṣṭhapada (Bhadrapada) the moon is seen in conjunction with the lunar asterism Uttarabhadrapada, and one gives a cow to a Brāhmana on that day, one is cleansed from every sin. A giver of ten milk-cows enters the mansion of Brahma after death. A cow was not to be given away either between two or among many persons. If a cow was donated to a person who sold it away, it brought hell as punishment to the donor.

Ox

Vīnu says that if on the full-moon day of the month Kārttika the moon enters the lunar asterism Kṛttikā, and the donor bestows on that day, at the time of moon-rise, upon a Brāhma, a white bull, or one of a different colour, together with all sorts of grains, jewels and perfumes, after having lighted lamps on both sides of the bull, he will meet with no danger on perilous roads. He who gives a tamed bull
is equal in virtue to a giver of ten milk-cows. A giver of
a draught-ox obtained great good fortune.

Water, Food and Drink

According to Manu, a giver of water obtains the
satisfaction of his hunger and thirst; a giver of food,
imperishable happiness. The Markandeya Purana states that
those who give water, food and drink are among those who
die peacefully. Vaisu held that if on the full-moon day of
the month Āṣāḍha the moon was seen in conjunction with the
lunar asterism Uttarāṣāḍhā and the donor gave food and drink
to a Brāhmaṇa on that day, he rendered the satisfaction
effected by them imperishable.

Grains

A giver of grain enjoyed eternal bliss. By giving
grain produced in the rainy season, such as syamāka grain,
the donor acquired satiation. The same effect was obtained
by giving grain produced in winter or spring, such as wild
turmeric or wheat. By giving grain of any of the kinds not
mentioned before, such as kulattha or kodrava grain, the
donor obtained good fortune. A giver of sesamum obtained
such offering as he desired.

Vessels

By giving dishes (pātra) made of gold or silver
or other metal, the donor rendered himself worthy (pātra)
to obtain everything that he desired.
Vessel with clarified Butter

If on the full-moon day of the month Āśvayuja, the moon was seen in conjunction with the lunar asterism Āśvini, and the donor gave a vessel filled with clarified butter, and sold to a Brāhmaṇa on that day, he obtained an excellent digestive faculty. If he gave daily during the whole month of Āśvayuja clarified butter to Brāhmaṇas, in order to please the two Āśvins, he obtained beauty. By giving clarified butter, honey, or oil, he also obtained freedom from disease.

Garments

If on the full-moon day of the month Citra the moon entered the lunar asterism Citrā, and the donor gave a variegated (citṛa) garment to a Brāhmaṇa on that day, he obtained good fortune. The giver of a garment attained the mansion of Jandra (moon).

Umbrella and Shoes

If on the full-moon day of the month Jyeṣṭha the moon entered the lunar asterism Jyeṣṭha and the donor on that day gave an umbrella and a pair of shoes to a Brāhmaṇa, he became possessed of many cows. By giving an umbrella, the giver also attained heaven. Through the gift of a pair of shoes, the donor also obtained a carriage yoked with mules.

Fan

By giving a fan or a chowrie, the giver obtained prosperity in travelling.
By giving a seat, the donor obtained high rank. If on the full-moon day in the month of Phālguna the moon entered the lunar asterism Utārāphagunī, and he gave on that day a bedstead, quite complete and covered with good rugs, to a Brāhmaṇa, he obtained an amiable, beautiful and wealthy wife.

Lamp

According to Manu, the giver of a lamp obtained an excellent eyesight.

Fuel

Vīṣṇu states that a giver of fuel obtained an excellent digestive power and attained victory in every fight.

House

Manu states that a giver of a house obtained most excellent mansions. According to Vīṣṇu, the giver of a house received the post of a governor of a town.

Horse

A giver of a horse, according to Manu, obtained a place in the world of the Āśvins. Vīṣṇu held that the giver of a horse attained the mansion of Sūrya (the sun-god).

Carriage

According to Manu, the giver of a carriage obtained wife.
Manu says that a giver of gold obtained long life. According to Manu, the giver of gold attained the mansion of Agni (the god of fire). By giving silver (rupya), the donor obtained beauty (rupa).

Skin of Antelope

Manu lays down the procedure for making gift of the skin of an antelope. He says that on the day of full-moon in the month of Vaisākha the donor must spread out upon a woollen blanket the skin of a black antelope together with the horns and hoofs after having adorned the former with gold and the latter with silver, and after having ornamented the tail with a string of pearls. After that, he must cover that part of the blanket which is not covered by the skin with sesamum and adorn the navel with gold. He must cover the skin with a couple of new garments and place all sorts of perfumes and jewels upon it. After having placed on its four sides, beginning with eastern side, four metallic dishes of copper, silver, white copper, and gold respectively, filled with milk, sour milk, honey, and clarified butter respectively, and having poured out water, he must give the skin, seizing it by the tail, to a Brāhmaṇa, who is an Agnihotra, decked with ornaments, and clad in two garments. He who bestowed the skin of a black antelope as detailed heretofore, doubtless obtained the reward which accrued to one after bestowing the whole earth. He who placed sesamum, gold, honey and butter
on the skin of a black antelope and gave the whole to a
Brahmana, annihilated the consequences of all his own evil
actions.

Hospitals and Drugs

According to the Dānasāgara, since the four
purusārthas (goals of life), artha, dharma, kāma and mokṣa,
depended upon health, one who provided for securing health
was said to have made gifts of everything. One was to found
hospital and equip it with highly efficacious drugs,
patients' dresses, a competent physician and servants' quarters.

One who cured a single diseased person in a hospital went
along with his seven ancestors to the world of Brahman. The
high-souled man, who supplied callyrium to a Brahmana to cure
his optic afflictions, obtained the world of the sun and after
having lived there for a whole yuga, was born again immune
from eye-diseases like a celestial being. Viṣṇu says that
by giving boiled or otherwise dressed drugs, one acquired
freedom from disease.

Gift of Protection

Manu states that a giver of protection obtains
supreme salvation dominion. From the Dānasāgara we learn
that one who afforded protection to another person practically
gave him everything. On the contrary, a cruel wretch who
drove away a refugee suffered in hell for many thousands of
years. One who saved an individual, afraid of losing his
eyesight at the hands of a third person, obtained the world of Brahman. He who saved a person suffering from the fear of mutilation of his limbs, reached the world of Rudra and dwelt there up to the very end of the kalpas. At the beginning of a new kalpa he was endowed with spiritual knowledge. One who effected the release of another person, afraid of being imprisoned, became himself free from all bonds and obtained the world of the Bhrgus after death. One who set free a person, fearing to be exiled or chastised, made himself free from all sorts of miseries and reached the world of the Sadhyas. One who lent protection to a person, afraid of being robbed of his wealth, reaped the reward of making a positive gift. A person, who helped another, afraid of being insulted, attained heaven and was worshipped by the gods. The protector shared the virtues accruing from the performance of righteous deeds by the protected person. A saviour of even beasts, birds, trees, creepers and grass also attained heaven. One who purchased a beast gone to the hands of a butcher with the intent to set it free also attained heaven and, if reborn, was always happy. A man, who saved the life of even worms and insects, dwelt in heaven for several years. He who effected the release of a person from the hands of a king, a thief, or an enemy, or from the clutches of a venomous reptile, reaped the reward of the performance of a horse-sacrifice. The saviour of a person,
fallen into fire or water, or in an unsurmountable place, also obtained the same reward.

Gift of Learning

According to Manu, a giver of the Veda (i.e., one who imparts the knowledge of the Veda) obtains union with Brahman. Yājñavalkya adds, "Because the Brahma (Veda) containing all Dharma being greater than gifts, (therefore) by its giving, one fully attains the region (sphere) of Brahma (or Brahman) without retrogression. A learned person, after having mastered the procedure of the gift of learning from a teacher, should give it away properly with a devoted heart. One should first worship it and then make a gift of it to worthy persons, particularly to the meritorious ones. One should give to another only such object of learning as is specially suited to him. A virtuous person who makes a gift of learning obtains the religious merit of the performance of ten horse-sacrifices. The religious reward, reaped by a man by the gift of learning, is equivalent to that of the giving away of lands, yielding varied crops and containing jewels of all kinds underneath, to the Brāhmaṇas on the day of a solar or lunar eclipse. The giver of learning dwells in heaven for as many thousands of years as there are syllables in the gifted manuscript. The sins, committed by a person in hundreds of births, are all washed away by a gift of learning. Those who make gifts of inkpots, penrods
and things to cover manuscripts to scholars, obtain the same auspicious world which is attained by the giver of learning.

Relative value of gifts

The Saptarishis and authors of scriptures were not unanimous with regard to the value of different objects of gift. According to Manu, the gift of the Veda surpasses all other gifts, viz., the gifts of water, food, cows, land, clothes, sesame, gold, and clarified butter. Yājñavalkya says that a man, making a gift of land (capable of yielding a crop or fruits), lamp, wood, garment, water (water reservoir), sesame, ghee, house for travellers, money for settling a person as a married man, or bringing about his marriage by finding a girl for him, gold, and draught-ox, is honoured in the heavenly world; while one who makes a gift of a house, com of various kinds, protection from danger, shoes, umbrella, flowers, unguents, conveyance, tree, a desired thing, and a cot secures endless happiness. According to Devala, the gift of food, curds, honey, protection, cow, land, gold, horse and elephant, constituted the host of gifts. The gift of learning, house for shelter, domestic paraphernalia and medicine was of middling nature. The gift of shoes, chariots, carts, umbrellas, vessels, seats, lamps, wood, fruits, old chowries and all other unspecified objects was of inferior nature. The Anuśāsana-parva of the Mahābhārata and the
Vīṇudharmottara Purāṇa state that the gift of land surpasses all other gifts. According to Vīṇu, the gift of protection from danger is the highest.

The Restrictive Principle

Manu directs that after having bestowed a gift, one should not boast of it. According to Devala, sacrifice, gift and study lose their power and perish by being declared to others, by boasting about them or by repenting of having done them. Therefore one should not without good reason proclaim one's meritorious act.

Forbidden Gifts

Weapons, poisonous substances and liquor were not to be accepted as gifts by a Brāhmaṇa. The gift of animals with two rows of teeth was forbidden by śruti.

Recipients of Gifts

Gifts were made to the Brāhmaṇas, temples and for public works. Manu says that he who wishes to marry for the sake of having offspring, he who wishes to perform a sacrifice, a traveller, he who has given away all his property, he who begs for the sake of his teacher, father or mother, a student of the Veda, and a sick man—these nine Brāhmaṇas one should consider as śāṅkukas, begging in order to fulfill the sacred law, and to such poor men gifts must be given in proportion to their learning. The characteristics of the Brāhmaṇas who were worthy to receive gifts were laid down.
in the Purānas. According to them, the Brāhmaṇa donors were to be śrutiya (versed in śruti), kulina (of high lineage), vinīta (well disciplined), vratasthā (observing a vow), tapasvin (practising penance), sāgniṣṭha or āhitāgni (maintaining the sacred fire in the house, i.e., performing sacrifices), Veda-pārāga (master of the Vedas), of good conduct, anārthihin (wanting food), kuṭumbin (burdened with families), and daridra (poor). From some of the epigraphs of the period we learn that recipients of gifts were students of one Veda or the other. The Kasare plates of Alasākti record that the recipient of the grant was the Brāhmaṇa Bālaprāvasīta of the Kṛṣṇātreyya gotra, who was a student of the Mādhyandīna sākhā (branch) of the Vaiśānakeya (or white Yajurveda). The Nāvsari plates state that the donee was Bhogīkāśvaṁin who was a student of the Adhvarīyu (i.e., Yajurveda). The Surat plates tell us that a grant of field was made to the Dīkṣita Matriśvara, who was of the Śaṅḍilya gotra and a student of the Kṣaṇa (sākhā) of the Adhvarīyu, and belonged to the community of the Caturvedins. The recipient of the grant recorded in the Anjana plates of Jayabhata III was the Brāhmaṇa Nārāyana of the Śaṅḍilya gotra who was a student of the Kauṭumika sākhā of the Ghandoga (Śaṅveda). From the Nāvsari plates of Avaniṣṭārāya-Pulakesīrāja we learn that the donee Kāñcaḷa had studied the two Vedas.

The merits of gifts made to the Brāhmaṇas
were extolled in the Purāṇas. Such gifts were said to give
pleasure to the donor in this life and the next. The donor
was to have health, wealth, a beautiful wife, and children
on earth, and after death, the desired regions like the
Brahma-loka, Viṣṇu-loka, etc., where the objects of enjoyment
were available in plenty. In these regions "there are rivers
flowing with clarified butter and milk and having curds and
condensed milk as mud, and there are trees that grant the
desires! The donor lived in the desired region for innumerable
years "being served incessantly by women having moon-like
faces, complexion like burnished gold, broad buttocks,
slender and rounded waists, and eyes tinged like a lotus!"
At the end of the period of enjoyment, the donor was born
again as a king of kings, his foot-stool tinged with the
rays of the gems on the crests of the feudatory princes;
he became the performer of a thousand sacrifices and subdued
all other kings by his prowess. The Padma Purāṇa states that
the people fail to get those things in the next world which
they do not give to the Brāhmaṇas on earth. According to the
Visnudhamottara Purāṇa, "what are given to the Brāhmaṇas
become treasures in the next world, and there is no end
end of the fruits produced by the seed-like gifts sown in
the land-like Brāhmaṇas cultivated with the ploughs in the
forms of the Vedas! By giving food and artificial cows of
sesamum, clarified butter, etc., to the Brāhmaṇas, the donor
overcame hunger and thirst which, consequently, did not trouble him in heaven. The Kurma Purana says, "The man, who, out of devotion, gives the earth (mahim, i.e., land) to a Brâhmaṇa maintaining the sacred fire, attains the highest region where sorrow is unknown." Gifts made to the Brâhmaṇas pleased the god and had great purificatory powers. Such gifts were capable of destroying whatever sins the donor might have committed in any of his births. According to the Matsya Purana, even those donors who were guilty of adultery and murder of the Brâhmaṇas could get rid of their sins by making gifts to the Brâhmaṇas. In the realm of Yama honour was shown by Citragupta to those who repeatedly gave food-materials, foot-wears, umbrellas, water-pot, etc., to the Brâhmaṇas.

Gifts to Temples and for Public Works

The Kavi plate, of the (K.) year 486, records a grant of field by Jayabhata, the Gurjara-Pratihara ruler of Bhrgukaccha, to the temple of god Aäramadeva in the village Kemajju. The object of the grant was to defray the expenses of perfume, incense, flowers, lamps, the morning musical service, the maintenance of an alms-house, clearing the temple, repairs of the broken, rent and dilapidated portions, and of building new structures of the temple. The Karitalai stone inscription tells us that Kalasuri Laksmarâjâ gave a village to the temple of Viṣṇu at Karitalai. His
great queen Rāhadā, with her devotion and the king’s consent, gave this god the village Cakrāhrādi. The crown-prince Śenkaragana gave the divine-boar (the image installed in the temple seems to have been of the boar-incarnation of Viṣṇu) a field. The Superintendent of the city and the town gave to the god (the income ?) on the eleventh day of the bright fortnight and also on the twelfth day during the fair (of the god). The Tilakwada grant states that Jasarāja (Yaśorāja), the son of Śrāviditīya (Śūrāditya) of Śravānabhadra-vaṇā, who resided in Saigamakhetā-mandala, having bathed in the Namada in V.S. 1103, in the temple of Śiva Maheśvara, situated at the confluence of the river Maṇā, granted to the god Gaṅgesvara, the village of Vilubhaja and also a hundred measures of land in the village of Gaṅṭāpalli. The Sevadi stone inscription of (V.)S. 1161 records a grant of barley equal to one bāraka from every one of the wells (arhata) belonging to the villages of Paṭrādi, Meḍrapā, Āchāriya and Māsadī for the daily worship of Dharmanāthadeva in the temple of Saṅvīpāṭi by the Maha-Sāhāniya Uppalārka. Another inscription of (V.)S. 1172, also found at Sevadi, tells us that Cāhamā Kaṭukarāja made an annual grant of eight drammas on the Śivarātri day to the Jaina Thāllaka, belonging to the Sandeśaka-gaccha, for the worship of Sāntinātha. The Jhamvara stone inscription records that the general of Cāhamā Gajagriha, the Saulāniki(Solāniki) Jasarāvala, granted to the
god Vāsudeva one dramma from the income of his generalship of Jhanara (modern Jhanara, about twelve miles to the west of Jodhpur, Rajasthan State). In its concluding portion, the inscription records the grant of one kalaśa of oil from the oil-mills for lighting a light in the temple by the same donor. The Dehad stone-pillar inscription of the reign of Cakukya Kumārapāla records that in V.S. 1202, Rāma Śānikarasiha gave three ploughs of land in the village of Āviliyā-kodā in the pathaka of Ubhākā for the expenses of the worship of the god Goga-Nārāyana. We learn from the Chitergadh stone inscription that Kumārapāla in the course of his campaigns against the rulers of Śākambhari came to the Citrakūṭa mountain, and having worshipped the god Śamiddhesvara and his consort granted a village and made some donations to the temple of the god. Kumārapāla's feudatory, the Mahāmandalika pratapasimha of the Vadinā clan granted one rūpaka per day from the customs-house (mandapikā) of Badari to some Jaina temples at Nāḍūlaḍāgikā (modern Nāḍulah) and Lavmandādi. The Bali inscription of Kumārapāla's reign records that a plot of land belonging to Bali which could be traversed by one ploughshare in a single day was granted by Kumārapāla's Dandanayaka at Naddiṇa (modern Nāḍul), Vajaladeva, for the worship of the goddess Bahughrna. Another inscription, the Udaipur stone inscription, of Kumārapāla's reign records donations to the temple of the god Udalesvara in the town of Udaipur (in the
former State of Gwalior) by Maharajaputra Vasanta
da. The
Rajim stone inscription of Kalacuri Prthi
deva II of Ratangura
states that one Jagapala granted a village named Salmilaya
to provide for offerings (naivedya) of food to the enshrined
deity- Rama- in the temple constructed by him. The Sheorinarayan
stone inscription of Jajalladeva II, the Kalacuri ruler of
Ratnapura, records the donation of the village Cineli by
Amanadeva, a descendant of a collateral branch of the Kalacuri
dynasty of Ratnapura, for the purpose of defraying the expenses
of food-offerings, incense, lights and other materials for the
worship of the god Candrasuuda. From the Gahadavala records
we learn that grants were made to the temples. Candradeva
granted a village to the shrine of Candrasuuda. Another
Gahadavala ruler Govindaandra bathed in the Ganga at Varanasi
and granted the villages of Vihara, Patan, Upalaund,
Vavvahali, Neyi-sambaddha-chesadi and Pothivara-sambaddha-Payasi
in the Vad-oatursiti pattala, to the Smigha(Order) of
Buddhist friars. The Kamauli grant of Y.S.1233 records that
Gahadavala Jayasandra bathed in the Ganga at Varanasi and
granted the village of Matapura in Kaccha patri at the
temple of god Lolarka and to Praharajasarma and ten other
Brghanmas, who seem to be attached to the temple.

As regards donations for public works, we
learn from the Sunk grant that a tank constructed at Sunk
was to be maintained from the income of the four ploughs of
land granted by Mahirājādhirāja, Trailokyaśāla Kamadeva of Anahilapāṭaka.

Persons unfit to receive

Gifts

Gifts made to an atheist, a thief, a ruffian, an adulterer, a person guilty of minor sins, to a wicked person or to a destroyer of an embryo turned out to be of bad result. Manu says that a Brāhmaṇa who is not learned should not accept the gift of gold, land, horses, cows, food, garment, sesame, clarified butter; but if he accepts, he is reduced to ashes (i.e., perishes) like wood. Yājñavalkya observes that a gift should not be accepted by one who is destitute of learning and austerities. By accepting a gift he leads the donor down as well as himself. Vijnānesvara says that a person should not give anything to one, though promised, who is tainted with unrighteousness. According to Vīśnū, one who knows his duty must not give even water to a twice-born man who acts like a cat, or to a Brāhmaṇa who acts like a crane or to one who has not studied the Veda. One who constantly hoists the flag of religion, and who is avaricious, crafty, deceitful, pitiless, and a calumniator of everybody, such a man is said to act like a cat. One who hangs his head, who is bent upon injuring others and upon his own gain, artful and falsely demure, such a man is said to act like a crane. One must not give to a panegyrist for
vain glory, or from fear, or to a friend from whom he hopes to obtain benefit, nor must he bestow gifts, with a view to acquiring religious merit, upon dancers or singers.

Use of Gifts

As to the expending of the money received, the Brāhmaṇas were advised not to be reckless. They had to spend it for the maintenance of their dependents, for the worship of gods, for entertaining guests, for performing sacrifices and for making gifts, but never for enjoyment. Some epigraphs of the period have specified the purpose for which grants were made to the Brāhmaṇas. The Naysari and Anjaneri Plates of Jayabhata III, Prince of Vajras Museum Plates of the (K.) year 486, Bagamra plates of Allasākti, Nasik Plates of Dharāśaya-Jayasimha, and the Surat plates of juvaraja Śryāśaya-Silāditya state that grants were made for the maintenance of five great sacrifices, bali, caru, vaiśvadeva, agnihstra, reception of guests and such other religious rites.

Pilgrimage to Sacred Places

The cult of pilgrimage to sacred places had become fairly popular in the period under review. It was recognised that tirtha-yātra was a popular way for redemption of sins in the case of all classes of men and women. The Viṣṇudharmottara Purāṇa says, "When resort is made to a tirtha, it removes the sins of the sinful and tends to the increase of merit in the case of the good and that a holy place yields fruit to men of all varnas and āśramas! India was studded with an
increasing number of sacred places, from the very soil of which were supposed to exhale sanctity, salvation, and beatitude for the benefit of pilgrims. Pilgrimages to such tirthas were generally performed as acts of faith and devotion for the accumulation of religious merit, or to atone for sins. Sometimes, they were undertaken for the performance of śrāddha ceremony in honour of departed ancestors, or for the recovery of sick person, or to consign the burnt remains of the bodies of deceased relations to some river, the object being to scatter the ashes on the purifying waters. Alberuni observes, "Pilgrimages are not obligatory to the Hindus, but facultative and meritorious. A man sets off to wander to some holy region, to some much venerated idol or to some of the holy rivers. He worships in them, worships the idol, makes present to it, recites many hymns and prayers, fasts, and gives alms to the Brāhmaṇas, the priests, and others. He shaves the hair of his head and beard, and returns home.

Places of Pilgrimage

The Vāyu and Kurma Purāṇas state that all parts of the Himalayas are holy, the Ganga is holy everywhere, all rivers falling into the sea and all seas are holy. The Padma Purāṇa says that all rivers, whether flowing through a village or a forest, are holy and that where no name of a tirtha on rivers is known it should be called Viṣṇutirtha. The Brāhma Purāṇa enumerates six rivers to the south of the
Vindhyā, viz., the Godāvari, the Bhimarathi, the Tungabhadra, the Venikā, the Tāpi (Tapti) and the Payosini, and six to the north of the Vindhyā, viz., the Bhāgirathi, the Narmada, the Yamunā, the Sarasvati, the Viśekā and the Vītāstā as most holy and as devatirthas (i.e., the tirthas created by god).

Every great river was supposed to be permeated with the divine essence, and its water could clean all moral guilt and contamination. The Matsya Purāṇa puts the comparative holiness of the rivers thus: "the waters of the Sarasvati purify after one bathes for three days, those of Yamunā in seven days, those of the Gāṅgā at once, while the water of the Narmada purifies a man at sight of it. The sources, and sometimes the mouths, of these and other rivers were always esteemed places of pilgrimage; for example, Gāṅgotri, the source of the Gāṅgā; Jumnotri, of the Yamunā; Amarakantaka, in the Vindhyā, of the Narmadā; Mahābalesāvara, of the Kṛṣṇā and Veṇā; Tāpi-mūla, of the Tāpi, in Berar; and Gāṅgāsāgara, the mouth of the Gāṅgā.

The Gāṅgā being most majestic became the holiest and most revered of all rivers, though the Matsya Purāṇa extolled the Narmadā. No sin too heinous to be removed; no character too black to be washed clean by its waters. The Kāśahkhanda of the Skanda Purāṇa provides that there is special and excessive merit in Gāṅgāsnāna (bathing in the Gāṅgā) on special days, e.g., the merit of bath on
new moon has one hundred times as much merit as on an ordinary day; a thousand times on a Sankrāntī; one hundred thousand on the eclipse of the sun or moon; and unlimited times when a bath is taken on moon eclipse on a Monday and the solar eclipse on a Sunday. The confluence (saṅgama) of the Ganges with the Yamuna and Sarasvati (supposed to flow underground) at Prayāga (Allahabad) was one of the most hallowed spots in whole of India and it continues to enjoy that place even to-day. The purāṇas wax eloquence over a bath in the saṅgama for three days in the month of Māgha and state that it is equal to the gift of three crores of cows. Further, the purāṇas reflect on the greatness of Prayāga. It is said that at the very sight of Prayāga, even by taking its name or by applying its clay to one's body a man becomes free from sin. The Kūma purāṇa says that 'it is the sacred spot of Prajāpati; those who bathe here go to heaven and those who die here are not born again.'

There were several sub-tīrthas that fell under Prayāga. The most important of them was the famous vata (banyan-tree) called Aksaya-vata (the imperishable vata). The Agni purāṇa states that 'if a man dies at the foot of the vata and in the saṅgama, he goes to the city of Viṣṇu.' Special reference is made to abandoning one's life at the foot of the vata. The Kūma purāṇa tells us that 'he, who abandons life at the foot of the vata, passes beyond heavenly
worlds and goes to the world of Rudra! Further, we learn from the Purāṇas that if a man starts on a pilgrimage, but dies on the way to Prayāga, he reaps great benefits even without reaching it, provided he dies remembering Prayāga. The Matsya Purāṇa says that a man whether in his own country or house or after leaving his country dies in a forest, while remembering Prayāga, he still secures the world of Brahma; he reaches a world where the trees yield all desires, where the earth is full of gold and were there are sages, munis and siddhas; he dwells on the bank of the Ganga full of thousands of women and enjoys the company of sages; when he comes down from heaven he becomes the lord of Jambudvīpa.

Another place of pilgrimage held sacred was Vārānasi. The sanctity of Vārānasi was supposed to have been communicated by the god Śiva to his son Skanda and thus the whole of Vārānasi became sacred for the worship of Śiva, as it was believed that Śiva had undergone severe austerities in its neighbourhood. Alberuni informs us that Hindu anchorites wandered to it and stayed there for ever, as the dwellers of the Ka'ba stayed for ever in Mecca. They wanted to live there to the end of their lives, that their reward after death should be the better for it. The Kūrma Purāṇa extols Vārānasi. It says that there is no place higher than Vārānasi, nor will there be one. In the Matsya Purāṇa the god Śiva says, "Vārānasi is always the cause of mokṣa (salvation) for
all beings. *Mokṣa may be effected in Prayāga or in this
city, because I have taken it under my protection; this place
is greater than even Prayāga, the foremost among the tirthas."

"All the sins that a man may have accumulated in thousands
of past lives are destroyed the moment he enters Avinukta
(Kāśi, Vārānasi); Brāhmaṇas, Kṣatriyas, Vaiśyas, Śūdras,
persons born of mixed marriages, worms, mlechhas and others
born of low mixed unions, ants, birds and beasts, when they
succumb to death in course of time, all find happiness in
my auspicious city, all being endowed with a crescent of the
moon on their heads, with a (third) eye on their forehead
and have a bull as their conveyance! In Lakṣaṇidhara’s treatise,
the *Kṛtyakalātara of the twelfth century A.D., Vārānasi, the
abode of Śiva, is selected as the tīrtha par excellence
and about three hundred and forty shrines, situated therein,
have been enumerated. A long passage from the *Linga Purāṇa
quoted by Lakṣaṇidhara relates as to how different deities,
nāgas, asuras and sages vied with one another in installing
lingas in honour of Śiva within the sacred bounds of Vārānasi.

Mathurā, called Māhūra by Alberuni, was
another hallowed place in Hindu mythology, as it was the
birthplace of the god Vāsudeva. The Pādma Purāṇa says, "Yamunā
gives mokṣa when united with Mathurā; Yamunā gives rise to
great merit in Mathurā and when united to Mathurā it bestows
devo tion to Viṣṇu." In the Varāha Purāṇa the god Viṣṇu says,
"There is no place either in the nether regions or on the earth or in mid-air as dear to me as Mathurā. Mathurā is a famous kṣetra (centre) of nine that confers mukti (release from the cycle of death and birth); no place is to me higher than it. It is my birthplace and is lovely, commendable and dear to me," The Padma Purāṇa says, "Mathurā is a name extremely dear to Viṣṇu! The Harivānaśa adds, "Mathurā is the hump (i.e., the most eminent spot) of Madhyadesa, it is simply the abode of the goddess of wealth, it is the horn (i.e., the most prominent part) of the earth, there is nothing like it and it is endowed with abundant wealth and agricultural produce."

Ayodhyā, the birthplace of Rāma, one of the incarnations of Viṣṇu, Māyā (i.e., Haridvāra), the place where the Gaṅga descending from the Himalayas first enters the plains, Kāṇci (modern Kanchipuram or Conjeevār, Madras State), Avantikā, associated with the worship of Mahākāla, and Dvārakā, the city of Kṛṣṇa, in Gujarat, were other places of pilgrimage according to the Purāṇas. From the Gandarvati grant of V.S. 1150, of Gahāḍavāla Gandradeva, we learn that Svarga-dvāra at the confluence of the Sarayu and the Ghargharā in Ayodhyā was a tirtha. As regards Kāṇci, we learn that it was one of the seven holy cities of India. The Chinese pilgrim Yuan Chwang informs us that Kāṇci was 30 li (or about 3½ miles) in circuit, that in his days there were eighty Deva (god) temples and that there were many heretics.
called Nirgranthas. The Brahmāṇḍa Purāṇa says, "The two cities of Kāśi and Kānci are the two eyes of Lord Śiva. Kānci is a famous Vaiṣṇava kṣetra, but it also brings about the presence of Śiva. In the Deviḥāṅgavat it is called a Deviśāhāṇa. The Vāmanā Purāṇa calls it the best among towns.

The Jabalpur inscription of Kalaauri Jayasiṃha mentions Prabhāṣa, in Gujarat, Gokarna, in Uttar Pradesh, and Gaya, in Bihar, as tīrthas. Alberuni enlists Pukara (Puskarā, in Ajmer, Rajasthan), Tāneshāhar (Thānēśvāra, near Delhi), Multān and Kāśmīra amongst the places of pilgrimage. He quotes Yāraha-mihira to state that at Tāneshāhar, also called Kurukṣetra, there was a pond which the Hindus visited from afar to bathe in its water. He gathered from the Hindus that the cause of this custom was the belief that the waters of all the other holy ponds visited that particular pond at the time of an eclipse. Therefore, if a man bathed in it, it was as if he had bathed in every single one of all of them. Tāneshāhar attained importance also because it was the theatre of the exploits of Vāsudeva in the wars of Bhārata and of the destruction of evil-doers. The Vāmanā Purāṇa reflects on the glory of Kurukṣetra. It says that one could attain mukti by residing at Kurukṣetra and that those who died in Kurukṣetra, never came down to earth. As regards Multān, Alberuni informs us that there was a pond in which the Hindus worshipped by bathing themselves, if they were not
They visited Multan before its idol-temple was destroyed. In his days the Hindus were also visiting Kashmir as a place of pilgrimage. We learn from the Rajatarangini that "in that (country, i.e., Kashmir) which Kesava (Vishnu) and Isana (Siva) adorn as Oakrabhrt and Vijayesha, as well as in other (forms), there is not a space as large as a grain of sesamum without a tirtha? A pilgrimage to Nandi Devi, as referred to elsewhere, was a known feature of the Hindu practices obtaining in the early medieval period.

The places associated with the twelve Jyotirlingas of Siva were sacred spots for Hindu pilgrims. These Jyotirlingas were Somanatha in Saurashtra, Mallikarjuna on Srisaila hill (in the Kurni district), Mahakala (in Ujjayini), Paramesvara in Onkara-ksetra (an island in the Narmadâ), Kedara in the Himalayas, Bhimeshankara in Dakhini (north-west of Poona at the source of the Bhima river), Visvesvara in Varanasi, Tryambakesvara on the banks of the Gauhati (Godavari, near Nasik), Vaidyanatha in Citabhimii, Nagesa in Dârûkâvana, Râmeśvara in Setubandha and Ghrajesa in Śivâlaya (at Ellora, near Aurangabad).

The Mode of Travel to a place of pilgrimage

The Matsya Purâna states that if a pilgrim goes to Prayâga in a conveyance drawn by bulls, he falls into hell and his pitrs (deceased ancestors) do not accept the water
offered by him at the holy place and if a pilgrim because of riches or avarice or foolishness goes in a conveyance (not drawn by bulls), all his effort (as a pilgrim) becomes fruitless and, therefore, a pilgrim should avoid journey in a conveyance. The Vijnudhamottara Purāna says that a pilgrimage on foot was the highest tapas (austerity) and if a pilgrimage was made in a conveyance, the pilgrim reaped only the reward of the bath. It is reasonable to assume that in view of the merit attached to pilgrimage on foot in the Purānas, the people toiled on foot to the places of pilgrimage to attain religious merit. The Arab travellers observe that some of the pilgrims crawled on their bellies during the last lap of their journey.

Construction of Mathas, Vihāras, Wells, Lakes and Planting of
Trees and Groves, etc.

For the acquisition of religious merit construction of mathas (abode for recluses, monasteries), vihāras (Buddhist monasteries), wells and lakes and the planting of trees and groves had become a part of the Hindu practices. From the Rajatarangini we learn that the Kāmīra king Uccala (1101–1111 A.D.) to increase the merits of his father, who had gone to heaven, built a matha under his name on the site of the paternal house. His queen Jayasati built a vihāra with a matha in order to put to a noble use the riches which she had gained by her husband's favour. Sussalā, the wife of
Rilhana, a minister of the Kaśmira king Jayasimha (1128-49 A.D.), accomplished all kinds of pious works, constructing water-wheels, halls for students and the like. Alankara, the superintendent of the great treasury (A byhadagna) in the reign of Jayasimha, embellished the land by constructing bathing-huts (śnana-kosṭha), mathas, Brahmapuris, bridges, etc. 231

The Vīnu-sartī tells us that the digger of a well has the consequences of the half of his evil acts taken from him as soon as the water comes from it. A digger of pools is for ever freed from thirst, and attains the world of Varuna. He who plants trees will have those trees for his sons in a future existence. A maker of dykes attains heaven. He, who consecrates anew a well, or a park, or a pool, or a temple, when they have been soiled, obtains the same reward as he who first made them. 232

The Anjneri plates record that Bhugasakti was always occupied with the construction of religious works, such as tanks, charitable feeding houses and water-sheds. The Ratnapura stone inscription of Jajalladeva I states that for the acquisition of religious merit and fame the Khasauri Prthvīdeva I excavated a tank resembling the ocean at Ratnapura. 233

The Keri inscription tells us that Sarvādhikārin Purusottama, being convinced that human life was transitory and full of sorrows and that wealth was very unsteady, became intent on acquiring religious merit. He raised several groves, erected
many mathas and mandapas and excavated a deep tank at Ratanpur. The Alha-ghat stone inscription of Kalasuri Narasimha records that one Dhumula constructed the Satasadika ghata for the acquisition of religious merit in the Kali age.

Listening to Scriptures

As the Hindu life was moulded by the dictates of scriptures, it is not unreasonable to presume that listening to scriptures was considered to be a meritorious act which enhanced the religious merit of the listeners. The recital of scriptures must have, as it is even to-day, assumed an importance of high magnitude at the time of death. The belief persists that if a man on death-bed listens to scriptures, particularly the Bhagavadgita, he does not experience the pains of death. The Rajatarangini says of the Kashmiri king Avantivarman (855-6- 883 A.D.) that listening to the end to the recital of the Bhagavadgita and thinking of the residence of Visnu (Vikuntha), he cast off this (earthly) life with a cheerful mind.

1. Al.,II,pp.33,134.
2. SBE.,VII.X0.28.
3. Ibid.,LXXIX.4.
4. Ibid.,X6.29.
5. Ms.,XI.235.
7. Ibid.,XI.243.
8. Ibid., XII. 104.
10. Yt, I, 139-40.
12. Mat., 70.30
13. Ibid., 55.32, 100; Var., 41.17 ff.; 43.9 ff.
14. Quoted by Hemādri in Gc, vratakanda, I, p. 326.
15. 175.12.
17. AL, II, p. 172.
18. Ibid., pp. 172-74.
19. SBE, VII, XLIX, 9, 10.
22. Quoted in the Ns, p. 36.
24. AL, II, p. 175. This episode of Kṛṣṇa's life is in relation to Gokula when he was brought up by Nanda and not in connection with Mathurā. Alberuni seems to have been misinformed.
25. For the identification of the work, refer to Annotatios, AL, I, p. 273.
26. AL, II, p. 175.
27. The Gaṇḍā-tṛtīya is current even to-day, but it is observed on the third day of the suḍā-pāka (bright half) of
Bhādrapada.


29. It appears that Alberuni was misinformed, for Diwali (Dívāli, Dipāvalī) is invariably observed on the Amāvāṣya (the fifteenth day of the black half) day of Kārttika.

30. AI,II, pp.178-80, 182-84.

31. Ibid., p.184.

32. Rt, I, V.395.

33. Ibid., II, VIII. 182.

34. Ibid., VIII.170.


36. Chap. 274.78.


38. IA,XVII, p.127.


40. The Bhagavad-gītā (17.20-22) divides dānas into sāttvika, rājas- and tāmasa and reflects on them as follows: when a gift was made because one felt it as one's duty to make it and at a proper time and place and to a worthy recipient who was not to return it, it was called sāttvika; when it was made with an expectation of the donee doing a good turn in return or with a view to securing some reward therefrom and was given grudgingly, it was rājas; when a gift was made at an improper time or place and to an unworthy person and without showing honour to the donee,
it was declared tamasa.

41. Chap. 83.92.

42. Dh, Chap. III.

43. Mat., chap. 274-289; Ap, chap. 210; Dh, chap. I.

44. EII, I, pp. 140 ff.


46. El, XIV, p. 197.

47. Ibid., IV, p. 124. The Rāstrakūta rulers of Manyakheta,

Dantidurga (IA, XI, p. 111), Indra III (EII, IX, p. 24) and

Govinda IV (Ibid., VII, p. 30) are known to have given the

Tulāpurusā-mahādāna.


49. EII, XVIII, p. 243.

50. Ibid., XII, p. 10.

51. CII, IV, I, pp. 294-5.

52. Ibid., IV, II, p. 400.

53. Ibid., pp. 390-91.

54. IA, XVIII, p. 34.

55. JEBRAS, XVI, pp. 112 ff.

56. EII, V, p. 23.

57. Ibid., XIV, p. 198.

58. Ibid., VII, p. 98.

59. IA, XVIII, pp. 344-48.

60. Modern Bhilai in Madhya Pradesh.

61. Yugādi is an anniversary for the commencement of yuga
and falls on Dārśākara ād. 2, Vaiśākha ād. 13, Nāgha
āmāvāsa and Bhadrāsada ād. 13 for Kṛṣṇa, Tretā, Dvāpara
and Kali yugas respectively. CII, IV, II, p. 645, fn. 6.

63. Ibid., pp. 620-21.
64. Ga, dānakhanda.
65. CII, IV, I, pp. 258-59.
66. Ibid., p. 86-87.
67. Ibid., p. 191, v. 33.
68. IA, XVI, pp. 201-04.
69. III, IX, pp. 302-05.
70. Ibid., pp. 316-18.
72. Ibid., p. 477, vv. 14-16.
73. Ibid., IV, I, pp. 328-29.
74. WEM, V, p. 300.
75. IA, VI, pp. 191-93.
76. III, IX, pp. 69-75.
77. Ibid., II, pp. 168, 194, v. 55.
78. Ibid., IV, pp. 107-09.
79. CII, IV, II, p. 461, v. 16.
80. Ga, dānakhanda, p. 83.
81. Da, chap. II.
82. III, 301, 10 b- 36 b, 39, 40 b- 41 a, 43 b- 44 a.
83. Ms, IV, 230.
84. Brhaspati gives the following definition of a 'bull's hide': "Measuring with a rod on hasta (cubit) long (the land whose area is) three hundred (such) rods long and ten broad is (called) a bull's hide! Brs, I.8.

85. SBE, VII, XCII.3-4.

86. Tax imposed upon the permanent tenants.

87. Tax on cultivators who had no proprietary rights in the soil.


89. MS, IV, 231.

90. According to the Mitakṣarā, that period of time during which the two legs and the face of the calf appear from within her womb is the period during which she is called ubhayatmukhi (two-faced), because she has then two faces (one of her own and the other of her calf). Ys, I, pp. 296-97.

91. Ibid., I, 204-06; cf. SBE, VII, LXXXVIII.2, 4; XCII.8; AP, 210.30.

92. Ys, I, 207; SBE, VII, LXXXVIII.1.

93. Ys, I.208.

94. SBE, VII, XG.13-14.

95. Ibid., XCII.6-7.

96. See Ds, chap. IV-VII.

97. SBE, VII, XG.16.
98. Ibid., XGII.10.
100. Ibid., IV.229.
101. Chap. 10.51-55.
102. SBE, VII, XI, 12.
103. Ms., IV.252.
105. SBE, VII, XGII.15.
106. Ibid., XII.15.
107. Ibid., XIV.24.
108. Ibid., XGII.16.
109. Ibid., XIV.9.
110. Ibid., XGII.12; Ms., IV.231.
111. SBE, VII, XIV.11.
112. Ibid., XGII.29.
113. Ibid., XGII.28.
114. Ibid., XGII.30.
115. Ibid., XGII.26.
116. Ibid., XIV.7; XGII.27; Ms., IV.232.
117. Ms., IV.229.
118. SBE, VII, XGII.24-25.
119. Ms., IV.230
120. SBE, XGII.31.
121. Ms., IV.231.
122. SBE, VII, XGII.11.
123. MS, IV. 232.
124. Ibid., IV. 230.
125. SBE, VII, XCIII. 13.
126. Ibid., XIII. 14; MS, IV. 230.
127. An Agnihotra is one who daily performs the Agnihotra.

See also Alberuni's definition, supra, p. 115.

128. SBE, VII, LXXVII. 1-6.
129. Ibid., LXXXVII. 8-10.
130. Da, chap. LXI.
131. SBE, VII, XCIII. 17.
132. MS, IV. 232.
133. Da, chap. IX.
134. MS, IV. 232.
135. Ys, I. 212.
136. Da, chap. XLII.
137. MS, IV. 233.
138. Ys, I. 210-11.
139. Devala quoted by Aparâka in Gyg, p. 228; see also Go, danakhanda, pp. 16 ff.

140. 62. 2.
141. SBE, VII, XCIII. 1.
142. MS, IV. 236.
143. WD, 13. 55.
144. Sabara on Jaimini, VI. 7. 4.
145. MS, XI. 1-2.
146. Mat., 72.35; 97.15; KP, II, 26.11, 14; Var., 58.15-16; 101.7; 103.9; 104.9.
147. XI, IV, I, p. 114; cf. Ibid., pp. 86-87; pp. 106-07; p. 120;
   p. 130.
149. Ibid., pp. 134-35.
150. Ibid., pp. 93-94.
151. Ibid., pp. 141-42.
152. Mat., 206.30.
153. Ibid., 205.8; cf. PP, srsti-khanda, 45.176.
154. Mat., 205.9.
155. Ibid., 274.77.
156. PP, srsti-khanda, 31.124a; cf. NA, IV, 234.
157. II, 32, 2b-3.
158. PP, srsti-khanda, 31.135-36.
159. II, 26.12.
161. Chap. 206.16; chap. 90.11.
164. Ibid., p. 191, vv. 31-32, 35, 38.
166. According to D.R. Bhosdarker, hāra is connected with
   the Marāthi word hāra, a large basket often used in
   measuring corn.
168. Modern Sanderay, ten miles north-west of Bālī, the principal town of the district of the same name in the Rajasthan State.

171. IA, X, pp. 159-60.
173. IA, XLI, pp. 201-03.
174. APASL, Wa, 1907-08, pp. 54-55.
175. IA, XVIII, pp. 341-43.
176. XII, IV, II, p. 455, v. 23.
177. Ibid., p. 524, v. 42.
178. XI, XIV, pp. 197-200.
180. Ibid., IV, pp. 128-29.
181. Ibid., I, pp. 316-18.

182. A village fifteen miles east-south-east from Pāttan, North Gujarat.

183. Ms, IV. 188.
185. Ibid., I, p. 294.
186. SBE, VII, XIX. 7, 8, 9, 14.
188. XII, IV, I, pp. 86-87, 93-94, 106-07, 120, 130, 134-35.
194. The Brahma Purāṇa (70.16–19) classifies tirthas into four divisions, viz., daiva (created by gods), āsura (those associated with asuras), arsha (those established by sages), and mānasa (created by kings like Ambarīśa, Manu, Kuru, etc.), and states that each preceding one is superior to each succeeding one.

195. Chap. 186.11.
197. KP, I, 38.1, 2; AP, 111.10–11.
198. Mat., 104.12; KP, I, 36.27.
199. Ibid., 36.20; cf. Mat., 104.5; 111.14.
201. I, 37.8–9.
202. Chap. 105.8–12.
203. AI, II, p. 146.
204. I, 31.64.
205. Mat., 180.47.
206. Ibid., 181.17–21.
207. Kr, Tirthavrīvacakānda, pp. 234–45.
208. AI, II, p. 148.
209. PP, Adikhandā, 29.46-47.
210. Var., 152.8, 11.
211. PP, IV, 69.12.
212. Hym., V, Āṣuparva, 57.2-3.
213. SP, Kāśikhandā, 6.68; BP, IV, 40.91.
216. IV, 19.15.
217. VII, 38.8.
218. Chap. 12.50.
219. XII, IV, I, p. 335, v. 33.
220. AI, II, pp. 145, 147.
221. Vām., 33.8, 16.
223. Ibid., p. 148.
225. Supra, p. 52.
226. Śiv., IV, 1.18, 21-24.
227. Chap. 106.4-6.
230. Ibid., VIII, 246.
231. Ibid., VIII, 2416.
232. Ibid., VIII, 2423.
234. CII, IV, I, p. 150.
235. Ibid., IV, II, p. 413.
236. Ibid., p. 469, vv. 29-31.
237. Ibid., IV, I, p. 324.
238. Rt, I, V. 125.